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manners? It comes very near being an open insult to speak of other powers as if our only certain hope of securing justice and fair treatment from them lay in carrying a cudgel big enough to break all their heads on occasion.

That is the sort of thinking and talking which has kept the nations apart, made them distrustful and mutually hostile, and which has produced the vast armaments of our time. There is no greater and more insidious international injustice, discourtesy and bad manners than those expressed in these last "short-lived monsters" of the sea, the *Dreadnaughts*. The time has fully come when this ought all to cease. The opportunity to put an end to it will come when the second Hague Conference meets. And if the governments are sincere in their pretenses that their rivalry in increasing their armaments is solely in the interests of peace, they will hasten to outdo each other at The Hague in arranging an agreement by which they will not only refer all their disputes to the International Court of Arbitration, which they have created, but also stop at once and forever their costly and disgraceful rivalry in armaments.

Secretary Root in Canada.

Secretary Root's recent visit to Ottawa, Canada, as the guest of Earl Gray, the Governor-General of the Dominion, was as significant in its way as an international event as his more extended trip through the South American capitals last summer. In his discussion before the Canadian Club, on January 22, of the problems confronting the two countries and of their mutual interests and relations, he showed the same fine insight, high idealism, broad international spirit and delicate tact and good taste as when discussing in Rio Janeiro the problems and mutual relations of the American republics.

Mr. Root spoke practically as if Canada were one of the group of American independent states, a sister republic of our own. This it essentially is, notwithstanding its formal connection with the British Empire. He could not help "breathing freely" in the atmosphere of a country which was guided by the principles of justice and liberty which have been carried by the English-speaking race wherever it has gone. His outspoken admiration of the development and progress of the Dominion in the forty years since he first personally knew it was as sincere and generous as if he had been talking patriotism on his own side of the border.

He laid emphasis on the fact that the citizens of the United States, millions of them, "look upon the great material and spiritual progress of Canada with no feelings of jealousy, but with admiration, with hope and with gratitude." That, we feel sure, is essentially true

of all our people who really know what Canada and Canadian institutions and civilization are.

Particularly impressive were the passages of the speech relating to differences between the two countries. "There have been," he said, "in the past, and in the nature of things there will be continually arising in the future, matters of difference between the two nations. How could it be otherwise, with adjacent seacoasts and more than three thousand miles of boundary upon which we march? How could it be otherwise in the nature of the races at work? Savage nature is never subdued to uses of man, empires are never builded save by men of vigor and power, men intense in the pursuit of their objects, strong in their confidence in their own opinions, engrossed in the pursuit of their ends sometimes even to the exclusion of thoughtfulness for the interests and feelings of others. But let us school ourselves and teach our children to believe that, whatever differences arise, different understandings as to the facts on different sides of the boundary line, the effect of different environment, different points of view, rather than intentional or conscious unfairness, are at the basis of the differences." But all the differences he asserted to be "but trifling compared with the great fact that two nations are pursuing the same ideals of liberty and justice, are doing their work side by side for the peace and righteousness of the world, in peace with each other."

As compared with differences, however large they may loom when held close to the eye, he thought this peaceful activity of the two nations, side by side, to be among the great facts of history. "The fact that for ninety years, under a simple exchange of notes limiting the armament of the two countries, in terms which have become an antiquated example of naval literature, to single one-hundred-ton boats with single eighteen-pound cannon,—after all, the fact that for ninety years under that simple exchange of notes we have been living on either side of this three thousand miles of boundary in peace, with no more thought or fear of hostilities than as though we were the same peoples, is a great fact in history." And he was certainly justified in holding that this remarkable fact of history was a most instructive and inspiring example to guide the two nations for the future. "Within a few years, eight years from now, we shall be able to celebrate the centennial anniversary of one hundred years of peaceful fellowship,—a hundred years, during which no part of the fruits of industry and enterprise have been diverted from the building up of peaceful and happy homes, from the exercise and promotion of religion, from the education of children and the succor of the distressed and unfortunate, to be expended by warlike attack by one people upon the other."

Alluding, in closing, to the fact that great numbers

of the two peoples are passing both ways across the invisible boundary line, to make their future homes on the other side, he hoped that they might always "look backward with loving memory, never to be turned to the hard gaze of hostility, of fear or of revenge."

The speech, which was received with great favor by the Canadians, is its own best commentary. It belongs to a class of public utterances, radically different from those of former generations, which are becoming more and more frequent to-day. It expresses the increasing reasonableness, the enlarging sense of unity and sympathy, the growing respect and appreciation, which are prevailing not only between us and the Canadians, but practically everywhere among the nations. That is the hopeful fact. It assures us of another "hundred years of peaceful fellowship" with our northern neighbor, of improved trade relations, etc. In the wider field of the entire family of nations, it foreshadows the suppression of hate and strife and the enthronement of goodwill and all its blessed consequences.

Ernest Howard Crosby, Peacemaker.

The sudden death of Ernest Howard Crosby of Rhinebeck, N. Y., early last month, from acute pneumonia, has dealt another heavy blow to the peace cause. He was only fifty years old, and a man of exceptional vitality and vigor. There was every reason, therefore, to expect from him twenty years more at least of most valuable and effective service, of the kind which only a man of his type can render.

The transformation of spirit and aims which came to Mr. Crosby something more than a dozen years ago, when he was thirty-eight years old, was of the most unusual kind. He came of a family in whose blood military instincts ran deep and strong. His great-grandfather, Dr. Ebenezer Crosby, was surgeon of Washington's Guards in the Revolution. On his grandmother's side he was a descendant of William Floyd, a signer of the Declaration of Independence. He was brought up in the traditional belief that war is a righteous and peculiarly glorious calling, the one field for the proper development of manliness. He entered the New York State National Guards, became a major, and later an inspector of rifle practice. He gave himself to the exercises with great pride, zest and "patriotic" fervor. We have heard him describe, with incomparable humor, how he was accustomed to ride up and down Fifth Avenue on a training nag, with a big feather in his hat, "feeling like a composite photograph of Washington and Napoleon." But he was a man of too much intelligence, conscience and sense of the ridiculous to continue long to give himself up to these absurdities.

Mr. Crosby early entered politics, and was for some

time associated with Mr. Roosevelt, succeeding the latter as Representative in the State Assembly from the twenty-first district. For two years at Albany he was chairman of the Committee on Cities. In 1889 he was appointed by the Khedive of Egypt, on President Harrison's nomination, as judge of the International Court at Alexandria, a position which he held for five years, and might have held for life.

But in the meantime he had come in contact with the writings of Tolstoy, whose clearness and thoroughness deeply affected him. He was not long in reaching the conclusion that henceforth his duty lay along the line of the propagation of the principles of Christian Socialism and of peace. He resigned his position at Alexandria and on his way back to America visited Tolstoy in Russia. The result was a lasting friendship between the two men, and Mr. Crosby became the chief American interpreter of Tolstoy and his doctrines.

As to his socialism, it is to our purpose only to say that, though he became a thorough-going socialist, he did not advocate any sudden demolition of the present order, while the new order is in process of formation. He was a man of means, and retained his property. But he used it to aid him in more effectively giving his time and strength to the advocacy of the principles of human equality, of brotherhood and of peace.

Two of his best-known books were interpretations of Tolstoy, "Tolstoy and his Message" and "Tolstoy as a Schoolmaster." He was a prolific author after he came up out of Egypt. His other books were "Plain Talk in Psalm and Verse," "Swords and Ploughshares," "Garrison the Non-Resistant," "Captain Jinks, Hero," and "Broadcast." He also wrote the life of Samuel M. Jones, Mayor of Toledo. In all these works his abhorrence of war, militarism, unbrotherliness, and the like, is strongly manifested. Some of his verse, of which he wrote considerable, was of a fine order, though he was too busy with the practical side of his work to devote much of his time to poetry. He was probably the best writer of Whitmanesque verse or chant which the country has produced since Whitman, two of his books appearing in this form.

In his specific peace work he particularly emphasized two things,—the unchristian character of war and the absurdities of militarism. It would be hard to put into the same number of lines a more complete demonstration of the incompatibility of war with Christianity than he put into his paper, "War from the Christian Point of View," originally given in a discussion before an Episcopal Church Convention at Providence. This has since been distributed in pamphlet form by thousands from the office of the American Peace Society, and is still one of the best documents of its kind that we issue.